

THE PHILOSOPHICAL BASIS OF
"MORMONISM"

SAN FRANCISCO, CALIF.

JULY 29TH, 1915

TALMAGE

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The Philosophical Basis of “MORMONISM”

AN ADDRESS DELIVERED BY INVITATION
BEFORE THE CONGRESS OF RELIGIOUS
PHILOSOPHIES HELD IN CONNECTION
WITH THE PANAMA-PACIFIC INTERNA-
TIONAL EXPOSITION

San Francisco, California
July 29th, 1915

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Foreword.

In connection with the Panama-Pacific International Exposition, a Congress of Religious Philosophies was held in San Francisco, California, July 29th to 31st, 1915.

At this Congress the philosophical claims of the principal religious systems of the world were presented by specialists and able expositors of the several faiths.

The first day of the session was named distinctively "Christian Day," the second, "Hindu Day," and the third, "Oriental Day." Of the systems of religion based on Christianity, only three were given place on the program of the Congress, *viz.* Catholicism, Protestantism (treated by a representative of Episcopalianism), and "Mormonism."

The presiding authorities of the Church of Jesus Christ of Latter-day Saints responded to the courteous invitation to be represented at the Congress by delegating Dr. James E. Talmage to address the body on the philosophy of "Mormonism."

Time limitations imposed the necessity of brevity in treatment. Dr. Talmage's concise address is given in full in the following pages. A second address by the same author, relating to the subject treated at the Congress of Religious Philosophies is incorporated herewith.

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The Philosophical Basis of "Mormonism."

Permit me to explain that the term "Mormon" with its several derivatives, is no part of the name of the Church with which it is usually associated. It was first applied to the Church as a convenient nickname, and had reference to an early publication, "The Book of Mormon"; but the appellative is now so generally current that Church and people answer readily to its call. The proper designation of the so-called "Mormon" Church is *The Church of Jesus Christ of Latter-day Saints*. The philosophy of its religious system is largely expressed in its name.

The philosophical foundation of "Mormonism" is constructed upon the following outline of facts and premises:

1. The eternal existence of a living personal God; and the pre-existence and eternal duration of mankind as His literal offspring.

2. The placing of man upon the earth as an embodied spirit to undergo the experiences of an intermediate probation.

3. The transgression and fall of the first parents of the race, by which Man became mortal, or in other words was doomed to suffer a separation of spirit and body through death.

4. The absolute need of a Redeemer empowered to overcome death and thereby provide for a reunion of the spirits and bodies of mankind through a material resurrection from death to immortality.

5. The providing of a definite plan of salvation, by obedience to which man may obtain remission of his sins, and be enabled to advance by effort and righteous achievement throughout eternity.

6. The establishment of the Church of Jesus Christ in the "meridian of time," by the personal ministry and atoning death of the foreordained Redeemer and Savior of

mankind, and the proclamation of His saving ~~Cr~~ ^{Truth} through the ministry of the Holy Priesthood during the apostolic period and for a season thereafter.

7. The general "falling away" from the Gospel of Jesus Christ, by which the world degenerated into a state of apostasy, and the Holy Priesthood ceased to be operative in the organizations of sects and churches ~~denied~~ and effected by the authority of man.

8. The restoration of the Gospel in the current age, and the re-establishment of the Church of Jesus Christ, the bestowal of the Holy Priesthood through ~~the~~ ^{the} revelation.

9. The appointed mission of the restored Church of Jesus Christ to preach the Gospel and administer ~~to the~~ ^{in the} ordinances thereof amongst all nations, in preparation for the near advent of our Savior Jesus Christ, who shall reign on earth as Lord and King.

1.

The eternal existence of a living personal God; and the ~~present~~ ^{eternal} existence and eternal duration of mankind as His ~~material~~ offspring.

As its principal cornerstone "Mormonism" affirms the existence of the true and the living God; the Supreme Being, in whose image and likeness man has been created in the flesh.

We hold it to be reasonable, scriptural and true, that man's period of earth-life is but one stage in the general plan of the soul's progression; and that birth is no more the beginning than is death the close of individual existence. God created all things spiritually before they were created temporally upon the earth; and the spirits of all men lived as intelligent beings, endowed with the capacity of choice and the rights of free agency, before they were born in flesh. They were the spirit-children of God. It was their Divine Father's purpose to provide a means by which they might be trained and developed, with opportunity to meet, combat, and overcome evil, and thus gain strength, power and skill, as means of yet further development through the ages.

nities of the endless future. For this purpose was the earth created, whereon, as on other worlds, spirits might take upon themselves bodies, living in probation as candidates for a higher and more glorious future.

These unembodied spirits were of varied qualifications, some of them noble and great, fit for leadership and emprise of the highest order, others suited rather to be followers, but all capacitated to advance in righteous achievement if they would.

No one professing a belief in Christianity can consistently accept the Holy Scriptures as genuine and deny the pre-existence of the Christ, or doubt that before the birth of the Holy One as Mary's Babe in Bethlehem of Judea, He had lived with the Father as an unembodied spirit, the Firstborn of the Father's children. So lived or live the hosts of spirits who have taken or yet shall take bodies of flesh and bones. Christ while a man among men repeatedly affirmed the fact of His antemortal life—that He came forth from the Father, and would return to the Father on the completion of His mission in mortality.

John the Revelator was shown in vision some of the scenes that had occurred in the world of unembodied spirits even before the beginning of human history. He saw the spirits that rebelled against God, under the leadership of Lucifer, a son of the morning, later known as Satan, the dragon; and he witnessed the struggle between those rebellious hosts and the army of loyal and obedient spirits who fought under the banner of Michael the archangel. We read: "And there was war in heaven: Michael and his angels fought, and the devil fought, and his angels." The victory was with Michael and his hosts, who by their allegiance and valor made good their title as victors in their "first estate," referred to by Jude, while Satan and his defeated followers, who "kept not their first estate," were cast out upon the earth and became the devil and his angels, forever denied the privileges of mortal existence with its possibilities of eternal advancement.

The cause of the great antemortal "war in heaven" was the rebellion of Lucifer following the rejection of his plan whereby it was proposed that mankind be saved from the

dangers and sins of their future mortality, not through the merit of struggle and endeavor against evil, but by compulsion. Satan sought to destroy the free agency of man; and in the primeval council of the angels and the Gods he was discredited; while the offer of the Well Beloved Son, Jehovah, afterward Jesus the Christ, to insure the free agency of man in the mortal state, and to give Himself a sacrifice and propitiation for the sins of the race, was accepted, and was made the basis of the plan of salvation.

The spirits who kept their first estate were to be advanced to the second, or mortal state, to be further tested and proved, withal, and to demonstrate whether they would observe and keep the commandments which the Lord their God should give them, with the assurance and promise that all who fill the measure of their second estate "shall have glory added upon their heads forever and ever."

2.

The placing of man upon the earth as an embodied spirit to undergo the experiences of an intermediate probation.

The advancement of the spirit-children of God from their first to their second state was inaugurated by the creation of man upon the earth, whereby the individual spirit was clothed in a body of flesh and bones, consisting of the elements of earth, or as stated in Genesis, made of the dust of the earth. With the ways and means by which this creation was wrought we are not especially concerned at this point. The spirit of the first man, Adam, was tabernacled in a body of earthly material; and his remembrance of an earlier existence and of his former place amongst the unembodied was suspended, so that a thick veil of forgetfulness fell between his earth-life and his past. Man and woman thus became tenants of earth, and received from their Creator power and dominion over all inferior creations.

They were given commandment and law, with freedom of action and agency of choice. In a measure, they were left to themselves to choose the good or the evil, to be

obedient or disobedient to the laws governing their second estate, or embodied condition. Experiences unknown in the preexistent state crowded upon the first parents of the race in their changed condition and new environment; and they were subjected to test and trial. Such was the purpose of their existence on earth. To them as also to their unnumbered posterity—the entire race of mankind—this present life is a connecting link, an intermediate and probationary state, uniting the eternity of the past with that of the future. We, the human family, literally the sons and daughters of Divine Parents, the spiritual progeny of God our Eternal Father, and of our God Mother, are away from home for a season, studying and working as pupils duly matriculated in the University of Mortality, honorable graduation from which great institution means an exalted and enlarged sphere of activity and endeavor beyond.

3.

The transgression and fall of the first parents of the race, by which man became mortal, or in other words was doomed to suffer a separation of spirit and body through death.

Prominent among the commandments given to the parents of the race in Eden was that forbidding their eating of food unsuited to their condition. The natural and inevitable result of disobedience in this particular was set before them as a penalty—that, should they incorporate into their bodies the foreign substances of earth contained in the food against which they were solemnly cautioned, they would surely die. True, they could not fail by violation of this restriction to gain experience and knowledge; and the forbidden food is expressly designated as the fruit “of the tree of knowledge of good and evil.”

They disobeyed the commandment of God, and thus was brought about the Fall of Man. The bodies of both woman and man, which when created were perfect in form and function, now became degenerate, liable to the physical ailments and weaknesses to which flesh has ever since been heir, and subjects for eventual dissolution or death.

The arch-tempter through whose sophistries, half-truths, and infamous falsehoods Eve had been beguiled, was none other than Satan, or Lucifer, that rebellious and fallen "son of the morning," whose proposal involving the destruction of man's liberty had been rejected in the council of the heavens, and who had been "cast out into the earth," he and all his angels as unembodied spirits, never to be tabernacled in bodies of their own. As an act of diabolic reprisal following his rejection, his defeat by Michael and the heavenly hosts, and his ignominious expulsion from heaven, Satan planned to destroy the bodies in which the faithful spirits—those who had kept their first estate—would be born; and his beguilement of Eve was but an early stage of that infernal scheme.

Death has come to be the universal heritage; it may claim its victim in infancy or youth, in the period of life's prime, or its summons may be deferred until the snows of age have gathered upon the hoary head; it may befall as the result of accident or disease, by violence, or as we say, through natural causes; but come it must, as Satan well knows; and in this knowledge is his present though but temporary triumph. But the purposes of God, as they ever have been and ever shall be, are infinitely superior to the deepest designs of men or devils; and the Satanic machinations to make death inevitable, perpetual and supreme were provided against even before the first man had been created in the flesh. The Atonement to be wrought by Jesus the Christ was ordained to overcome death and to provide a means of ransom from the power of Satan.

4.

The absolute need of a Redeemer empowered to overcome death and thereby provide for a reunion of the spirits and bodies of mankind through a material resurrection from death to immortality.

From what has been said it is evident that "Mormonism" accepts the scriptural account of the creation of man and that of the Fall. We hold that the Fall was a process

of physical degeneracy, whereby the body of man lost its power to withstand malady and death, and that with sin death entered into the world. We hold that the Fall was foreseen of God, and that it was by Divine wisdom turned to account as the means by which His embodied children would be subjected to the foreappointed test and trial through which the way to advancement, otherwise impossible, would be opened to them.

Let it not be assumed, however, that the fact of God's foreknowledge as to what *would be* under any given conditions, is a determining cause that such *must be*. Omnipotent though He be, He permits much that is contrary to His will. We cannot believe that vice and crime, injustice, intolerance, and unrighteous domination of the weak by the strong, the oppression of the poor by the rich, exist by the will and determination of God. It is not His design or wish that even one soul be lost; on the contrary, it was and is His work and glory "to bring to pass the immortality and eternal life of man." So also, it is not God's purpose to interfere with, far less to annul, the free agency of His children, even though those children prostitute their Divine birthright of freedom to the accomplishment of evil and the condemnation of their souls.

Before man was created in the flesh the Eternal Father foresaw that in the school of life some of His children would succeed and others fail; some would be faithful and others false; some would elect to tread the path of righteousness, while others would follow the road to destruction. He further foresaw that death would enter the world, and that the possession of bodies by His children would be of but brief individual duration. He saw that His commandments would be disobeyed and His law violated; and that men, shut out from His presence and left to themselves, would sink rather than rise, would retrograde rather than advance, and would be lost to the heavens. It was necessary that a means of redemption be provided, whereby erring man might make amends; and by compliance with established law achieve salvation and eventual exaltation in the eternal worlds. The power of death was to be overcome, so that, though men would of necessity die,

they would live anew, their spirits clothed with immortalized bodies over which death could not again prevail.

While recognizing the transgression of Adam as an event by which the race has been brought under the penalty of death, we hold that none but Adam shall be held accountable for his disobedience. True, the penalty incident to that transgression is operative upon all flesh, and upon the earth and all the elements thereof; but in the great reckoning, which men call the judgment, the environment and determining conditions under which each soul has lived, the handicap in the race of mortal strife and endeavor shall be taken into due account. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: * * * Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Romans 5: 12, 18.)

We affirm that man stands in absolute need of a Redeemer, for by self-effort alone he is utterly incapable of lifting himself from the lower to a higher plane. Even as lifeless mineral particles can be incorporated into the tissues of plants only as the plant reaches down into the lower world and through its own life processes raises the mineral to its own plane, or as vegetable substance may be woven into the body of the animal only as the animal by the exercise of its own vital functions assimilates the vegetable, so man may be lifted from his fallen earthly state characterized by human weaknesses, bodily frailties, and a persistent tendency to sink into the quagmire of sin, only as a power above that of humanity reaches down and helps him to rise. We affirm as a fundamental principle of Christian philosophy the *Atonement wrought by Jesus Christ*; and we accept in its literal simplicity the scriptural doctrine thereof. Through the Atonement the bonds of death are broken, and a way is provided for the annulment of the effects of individual sin. We hold that Jesus Christ was the one and only Being fitted to become the Savior and Redeemer of the world, for the following reasons:

(1). He is the only sinless Man who has ever walked the earth.

(2.) He is the Only Begotten of the Eternal Father in the flesh, and therefore the only Being born to earth possessing in their fulness the attributes and powers of both Godhood and manhood.

(3.) He is the One who had been chosen in the primeval council of the Gods and foreordained to this service.

No other man has lived without sin and therefore wholly free from the domination of Satan. Jesus Christ was the one Being to whom death, the natural wage of sin, was not due. Christ's sinlessness rendered Him eligible as the subject of the atoning sacrifice whereby propitiation could be made for the sins of all men.

No other man has possessed the power to hold death in abeyance and to die only as he willed so to do. We accept in their literalness and simplicity the scriptural declarations to the effect that Jesus Christ possessed within Himself power over death. "For as the Father hath life in himself; so hath he given to the Son to have life in himself," we read (John 5: 26); and again "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10: 17, 18.)

This unique condition was the natural heritage of Jesus the Christ, He being in His embodied state the Son of a mortal mother and of an immortal sire. No mortal man was His father. From Mary He inherited the attributes of a mortal being, including the capacity to die; from His immortal Father He derived the power to live in the flesh indefinitely, immune to death except as He submitted voluntarily thereto.

No other being has been born to earth with such investiture of preappointment and foreordination to lay down his life as a propitiatory atonement for the race. Prominent among the teachings of Jesus Christ in the course of His earthly ministry was the reiterated avowal that He had come down from heaven not to do His own will but the will of Him by whom He had been sent.

The Atonement accomplished by the Savior was a vicarious service for mankind, all of whom had become estranged from God through sin; and by that sacrifice of propitiation, a way has been opened for reconciliation whereby man may be brought again into communion with God, and be made able to live and advance as a resurrected being in the eternal worlds. This fundamental conception is strikingly expressed in our English word "atonement," which, as its syllables attest is "at-one-ment," "denoting reconciliation, or the bringing into agreement of those who had been estranged."

As already indicated the effect of the Atonement is twofold:

(1.) The universal redemption of the human race from death, which was invoked by the transgression of our first earthly parents; and

(2.) Salvation, whereby relief is offered from the effects of individual sin.

The victory over death was inaugurated by the resurrection of Jesus Christ, who had been crucified and slain. He was the first to rise from death to immortality and is therefore rightly called "the firstfruits of them that slept" (1 Cor. 15: 20); "the firstborn from the dead" (Col. 1: 18); "the first begotten of the dead" (Rev. 1: 5). Instances of the raising of the dead to life are of record as antedating the death and resurrection of Christ; but such were cases of restoration to mortal existence; and that the subjects of such miraculous reanimation had to die again is certain.

Immediately following the resurrection of Jesus Christ, many of the righteous dead were resurrected, and appeared in their material bodies of tangible flesh and bones. The Holy Bible affirms such instances on the eastern hemisphere, and the Book of Mormon records analogous occurrences in the western world. The resurrection of the dead is to be universal, extending alike to all who have tabernacled in flesh upon the earth, irrespective of their state, whether of righteousness or of sin; but all shall be called from the state of death in order, according to their condition. So taught the Master, when He said, following His avouchment that the Gospel should be preached even

to those already dead: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28, 29.) As part of a Divine revelation given in modern times we read: "They who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust." (Doctrine and Covenants 76: 17.)

The assured resurrection of all who have lived and died on earth is a foundation stone in the structure of "Mormon" philosophy. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20: 6.)

5.

The providing of a definite plan of salvation, by obedience to which man may obtain remission of his sins, and be enabled to advance by effort and righteous achievement throughout eternity.

In addition to the inestimable boon of redemption from death and the grave, the Atonement effected by Jesus Christ is universally operative in bringing a measure of salvation—what may be called general salvation—to the entire posterity of Adam, in that all men are thereby exonerated from the direct effects of the Fall in so far as such effects have been the cause of evil in their lives. Man is individually answerable for his own transgressions alone—the sins for which he, as a free agent, capacitated and empowered to choose for himself, commits culpably and on his own account or volition.

As an essential corollary of this fundamental principle, it follows that all children who die before they reach the age of accountability are not alone redeemed from death through resurrection to an endless life, with spirits and bodies inseparably united, but also from any possible effect of inherited tendency to sin. It will be admitted, without

disputation, I take it, that children are born heirs to the inescapable birthright of heredity. Tendencies either good or evil, blessings and curses are transmitted from generation to generation. While heredity is to be regarded as tendency or capability only, and not as assurance and absolute predestination, nevertheless all children are born subject to the algebraic sum of the traits and tendencies of their ancestors, combined with their own specific and personal characteristics by which they were distinguished while yet unembodied spirits. From this heritage of sinward tendency all children are redeemed through the Atonement of Christ; and justly so, for the debt came to them as a legacy and is paid for them. They require no baptismal cleansing nor other ordinance of admittance into the Kingdom of God, for being incapable of repentance, and not having attained unto the condition of accountability, they are innocent in the sight of God, and will be counted among the redeemed and the sanctified.

But there is a special or individual effect of the Atonement, by which every soul that has lived in the flesh to the age and condition of responsibility and accountability may place himself within the reach of Divine mercy and obtain absolution for personal sin by compliance with the laws and ordinances of the Gospel as prescribed and decreed by the Author of the plan of salvation. The indispensable conditions of individual salvation are: (1) Faith in the Lord Jesus Christ; that is, acceptance of His Gospel and allegiance to His commandments, and to Him as the one and only Savior of men. (2) Repentance, embracing genuine contrition for the sins of the past and a resolute turning away therefrom with a determination to avoid, by all possible effort, future sin. (3) Baptism by immersion in water, for the remission of sins, the ordinance to be administered by one having the authority of the Priesthood, that is to say the right and commission to thus officiate in the name of Deity. (4) The higher baptism of the Spirit or bestowal of the Holy Ghost by the authorized imposition of hands by one holding the requisite authority—that of the Higher or Melchizedek Priesthood. To insure the salvation to which compliance with these fundamental

royal decree; and they yet shall read in the history of their own country of scenes as terrible as these in the exhibition of injustice and inhuman hate.

In the dread alternative offered them, the people determined again to abandon their homes; but whither should they go? Already they had fled before the lawless oppressor over well nigh half a continent; already were they on the frontiers of the country that they had regarded as the land of promised liberty. Thus far every move had carried them westward, but farther west they could not go unless they went entirely beyond the country of their birth, and gave up their hope of protection under the Constitution, which to them had ever been an inspired instrument, the majesty of which, as they had never doubted, would be some day vindicated, even to securing for them the rights of American citizens. This time their faces were turned toward the east; and a host numbering from ten to twelve thousand, including many women and children, abandoned their homes and fled before their murderous pursuers, reddening the snow with bloody footprints as they journeyed. They crossed the Mississippi and sought protection on the soil of Illinois. There their sad condition evoked for a time general commiseration.

The press of the state denounced the treatment of the people by the Missourians and vindicated the character of the "Mormons" as peaceable and law-abiding citizens. College professors published expressions of their horror over the cruel crusade; state officials, including even the governor gave substantial evidence of their sympathy and good feeling. This lull in the storm of outrage that had so long raged about them offered a strange contrast to their usual treatment. Let it not be thought that all the people of Illinois were their friends; from the first, opposition was manifest, but their condition was so greatly bettered that they might have thought the advent of their Zion to be near at hand.

I stated that professional men, and even college professors raised their voices in commiseration of the "Mormon" situation and in denouncing the "Mormon" oppressors. Prof. Turner of Illinois College wrote:

Who began the quarrel? Was it the "Mormons?" Is it not notorious on the contrary that they were hunted like

wild beasts from county to county before they made any resistance? Did they ever, as a body, refuse obedience to the laws, when called upon to do so, until driven to desperation by repeated threats and assaults by the mob? Did the state ever make one decent effort to defend them as fellow-citizens in their rights or to redress their wrongs? Let the conduct of its governors and attorneys and the fate of their final petitions answer! Have any who plundered and openly insulted the "Mormons" ever been brought to the punishment due to their crimes? Let boasting murderers of begging and helpless infancy answer! Has the state ever remunerated even those known to be innocent for the loss of either their property or their arms? Did either the pulpit or the press through the state raise a note of remonstrance or alarm? Let the clergymen who abetted and the editors who encouraged the mob answer.

As a sample of the press comments against the brutality of the Missourians I quote a paragraph from the Quincy Argus, March 16, 1839:

We have no language sufficiently strong for the expression of our indignation and shame at the recent transaction in a sister state, and that state, Missouri, a state of which we had long been proud, alike for her men and history, but now so fallen that we could wish her star stricken from the bright constellation of the Union. We say we know of no language sufficiently strong for the expression of our shame and abhorrence of her recent conduct. She has written her own character in letters of blood, and stained it by acts of merciless cruelty and brutality that the waters of ages cannot efface. It will be observed that an organized mob, aided by many of the civil and military officers of Missouri, with Gov. Boggs at their head, have been the prominent actors in this business, incited too, it appears, against the "Mormons" by political hatred, and by the additional motives of plunder and revenge. They have but too well put in execution their threats of extermination and expulsion, and fully wreaked their vengeance on a body of industrious and enterprising men, who had never wronged nor wished to wrong them, but on the contrary had ever comported themselves as good and honest citizens, living under the same laws, and having the same right with themselves to the sacred immunities of life, liberty and property.

THE CHURCH IN ILLINOIS. III.

Settling in and about the obscure village of Commerce, the "Mormon" refugees soon demonstrated anew the marvelous recuperative power with which they were endowed, and a city seemed to spring from the earth. Nauvoo—the City Beautiful—was the name given to this new abiding place. It was situated but a few miles from Quincy, in a bend of the majestic river, giving the town three water fronts. It seemed to nestle there as if the Father of Waters was encircling it with his mighty arm. Soon a glorious temple crowned the hill up which the city had run in its rapid growth. Their settlements extended into Iowa, then a territory. The governors of both Iowa and Ohio testified to the worthiness of the Latter-day Saints as citizens, and pledged them the protection of the commonwealth. The city of Nauvoo was chartered by the state of Illinois, and the rights of local self-government were assured to its citizens.

A military organization, the "Nauvoo Legion," was authorized and the establishment of a university was provided for; both these organizations were successfully effected. It was here that a memorial was prepared and sent to the national government, reciting the outrages of Missouri, and asking reparation. Joseph Smith himself, the head of the delegation, had a personal interview with President Van Buren, in which the grievances of the Latter-day Saints were presented. Van Buren replied in words that will not be forgotten, "*Your cause is just, but I can do nothing for you.*"

The peaceful conditions at first characteristic of their Illinois settlement were not to continue. The element of political influence asserted itself and the "Mormons" bade fair to soon hold the balance of power in local affairs. The characteristic unity, so marked in connection with every phase of the people's existence, promised too much; immigration into Hancock county was continuous, and the growing power of the Latter-day Saints was viewed with apprehension. With this as the true motive, many pretexts for annoyance were found; and arrests, trials, and acquittals were common experiences of the Church officers.

A charge, which promised to prove as devoid of founda-

tion as had the excuses of the fifty arrests preceding it, led Joseph Smith, president of the Church, and Hyrum Smith the patriarch, to again surrender themselves to the officers of the law. They were taken to Carthage, Joseph having declared to friends his belief that he was going to the slaughter. Governor Ford gave to the prisoners his personal guarantee for their safety; but mob violence was supreme, more mighty than the power of the state militia placed there to guard the prison; and these men were shot to death, even while under the governor's plighted pledge of protection. Hyrum fell first; and Joseph, appearing at one of the windows in the second story, received the leaden missles of the besieging mob, which was led by a recreant though professed minister of the gospel. But the brutish passion of the mob was not yet sated; propping the body against a well curb in the jail-yard, the murderers poured a volley of bullets into the corpse, and fled. Thus was the unholy vow of the mob fulfilled, that as law could not touch the "Mormon" leaders, powder and ball should. John Taylor, who became years afterward president of the Church, was in the jail at the same time; he received four bullets, and was left supposedly dead.

Joseph Smith had been more than the ecclesiastical leader; his presence and personality had been ever powerful as a stimulus to the hearts of the people; none knew his personal power better than the members of his own flock, unless indeed it were the wolves who were ever seeking to harry the fold. It had been the boast of anti-"Mormons" that with Joseph Smith removed, the Church would crumble to pieces of itself. In the personality of their leader, it was thought, lay the secret of the peoples' strength; and like the Philistines, the enemy struck at the supposed bond of power. Terrible as was the blow of the fearful fatality, the Church soon emerged from its despairing state of poignant grief, and rose mightier than before. It is the faith of this people that while the work of God on earth is carried on by men, yet mortals are but instruments in the Creator's hands for the accomplishment of divine purposes. The death of the president disorganized the First Presidency of the Church; but the official body next in authority, the Counsel of the Twelve,

stepped to the front and the progress of the Church was unhindered. The work of the ministry was not arrested; the people paused but long enough to bury their dead and clear their eyes from the blinding tears that fell.

Let us take a retrospective glance at this unusual man. Though his opponents deny him the divine commission with which his friends believe he was charged, they all, friends and foes alike, admit that he was a great man. Through the testimony of his life's work and the sanctifying seal of his martyrdom, thousands have come to acknowledge him all that he professed to be—a messenger from God to the people. He is not without admirers among men who deny the truth of his principles and the faith of his people.

A historical writer of the time, Josiah Quincy, a few weeks after the martyrdom, wrote:

It is by no means improbable that some future text book for the use of generations yet unborn, will contain a question something like this: "What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen?" And it is by no means impossible that the answer to that interrogatory may be thus written—"Joseph Smith, the Mormon Prophet." And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. A man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. * * * The most vital questions Americans are asking each other today, have to deal with this man and what he has left us. * * * Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and finally * * * went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the Prophet had a presentiment of what was before him. "I am going like a lamb to the slaughter," he is reported to have said, "but I am as calm as a summer's

morning. I have a conscience void of offense, and shall die innocent."

The "Mormon" people regarded it as a duty to make every proper effort to bring the perpetrators of the foul assassination of their leaders to justice; sixty names were presented to the local grand jury, and of the persons so designated, nine were indicted. After a farcical semblance of a trial, these were acquitted, and thus was notice, sanctioned by the constituted authority of the law, served upon all anti- "Mormons" of Illinois, that they were safe in any assault they might choose to make on the subjects of their hate. The mob was composed of apt pupils in the learning of this lesson. Personal outrages were of everyday occurrence; husbandmen were captured in their fields, beaten, tortured, until they barely had strength left to promise compliance with the demands of their assailants,—that they would leave the state. Houses were fired while the tenants were wrapped in uneasy slumber within; indeed, one entire town, that of Morley, was by such incendiarism reduced to ashes. Women and children were aroused in the night, and compelled to flee unclad or perish in their burning dwellings.

But what of the internal work of the Church during these trying periods? As the winds of winter, the storms of the year's deepest night, do but harden and strengthen the mountain pine, whose roots strike the deeper, whose branches thicken, whose twigs multiply by the inclemency that would be fatal to the exotic palm, raised by man with hot-house nursing, so the new sect continued its growth, partly in spite of, partly because of, the storms to which it was subjected. It was no green-house growth, struggling for existence in a foreign clime, but a fit plant for the soil of a free land; and there existed in the minds of unprejudiced observers not a doubt as to its vitality. The Church soon found its equilibrium again after the shock of its cruel experience. Brigham Young, who for a decade had been identified with the cause, who had received his full share of persecution at mobocratic hands, now stood at the head of the presiding body in the priesthood of the Church. The effect of this man's wonderful personality, his surprising natural ability, and to the people, the proofs of his divine acceptance, were apparent from the first.

Migration from other states and from foreign shores continued to swell the "Mormon" band, and this but angered the oppressors the more. The members of the Church, recognizing the inevitable long before predicted by their murdered prophet, that the march of the Church would be westward, redoubled their efforts to complete the grand temple upon which they had not ceased to work through all the storms of persecution. This structure, solemnly dedicated to their God, they entered, and there received their anointings and their blessings; then they abandoned it to the desecration and self-condemning outrages of their foes. For the mob's decree had gone forth, that the "Mormons" must leave Illinois. After a few sanguinary encounters, the leaders of the people acceded to the demands of their assailants, and agreed to leave early in the following spring; but the departure was not speedy enough to suit, and the lawless persecution was waged the more ruthlessly.

Soon the soil of Illinois was free from "Mormon" tread; Nauvoo was deserted, her 20,000 inhabitants expatriated. Colonel Thomas L. Kane, a conspicuous figure at this stage of our country's history, was traveling eastward at this time, and reached Nauvoo shortly after its evacuation. In a lecture before the Historical Society of Pennsylvania, he related his experience in this sometime abode of the Saints. I paraphrase a portion of his eloquent address.

Sighting the city from the western shore of the mighty Mississippi, as it nestled in the river's encircling embrace, he crossed to its principle wharf, and there, to his surprise, found no soul to meet him. The stillness that everywhere prevailed was painful, broken only by an occasional faint echo of boisterous shout or ribald song from a distance. The town was in a dream, and the warrior trod lightly lest he wake it in affright, for he plainly saw that it had not slumbered long. No grass grew in the pavement joints; recent footprints were still distinct in the dusty thoroughfares. The visitor made his way unmolested into workshops and smithies; tools lay as last used; on the carpenter's bench was the unfinished frame, on the floor were the shavings fresh and odorous; the wood was piled in readiness before the baker's oven; the blacksmith's forge was cold, but the shop looked as though the occupant had just gone off for a holiday.

The gallant soldier entered gardens unchallenged by owner, human guard, or watchful dog; he might have supposed the people hidden or dead in their houses; but the doors were not fastened, and he entered to explore, there were fresh ashes on the hearth; no great accumulation of the dust of time was on floors or furniture; the awful quiet compelled him to tread a-tip-toe as if treading the isles of an unoccupied cathedral. He hastened to the graveyard, though surely the city had not been depopulated by pestilence. No; there were a few stones newly set, some sods freshly turned in this sacred acre of God, but where can you find a cemetery of a living town with no such evidence of recent interment? There were fields of heavy grain, the bounteous harvest rotting on the ground; there were orchards dropping their rich and rosy fruit to spoil beneath; not a hand to gather or save.

But in a suburban corner, he came across the smoldering embers of a barbecue fire, with fragments of flesh and other remnants of a feast. Hereabout houses had been demolished; and there beyond, around the great temple that had first attracted his attention from the Iowa shore, armed men were bivouacked. This worthy representative of our country's service was challenged by the drunken crowd, and made to give an account of himself, and to answer for having crossed the river without a permit from the head of the band. Finding that he was a stranger, they related to him in fiendish glee their recent exploits of pillage, rapine, and murder. They conducted him through the temple; everywhere were marks of their brutish acts; its altars of prayer were broken; the baptismal font had been so "diligently desecrated as to render the apartment in which it was contained too noisome to abide in." There in the steeple close by, the "scar of divine wrath" left by a recent thunderbolt, were broken covers of liquor and drinking vessels.

Sickened with the sight, disgusted with this spectacle of outrage, the colonel re-crossed the river at nightfall, beating upward, for the wind had freshened. Attracted by a faint light near the bank, he approached the spot, there to find a few haggard faces surrounding one who seemed to be in the last stages of fever. The sufferer was partially protected by something like a tent made from a couple of bed sheets; and amid such environment, the spirit was pluming itself

for flight. Making his way through this camp of misery, he heard the sobs of children hungry and sick; there were men and women dying from wounds or disease, without a semblance of shelter or other physical comfort; wives in the pangs of maternity, ushering into the world innocent babes doomed to be motherless from their birth. And at intervals to the ears of those outcasts, the sick and the dying, the wind brought the soul-piercing sounds of the reveling mob in the distant city, the scrap of vulgar song, the shocking oath, shrieked from the temple tower in the madness of drunken orgies.

This, however, was but the rear remnant of the ex-patriated Christian band. The van was already far on its way toward the inviting wilderness of the all but unknown west. But the wanderers were not wholly without friends; certain Indian tribes, the Omahas and the Potawatomis, welcomed them to their lands, inviting them to camp within their territory during the coming winter. "Welcome," said these children of the Forest. "We too have been driven from our pleasant homes east of the great river, to these damp and unhealthful bottoms; you now, white men, have been driven forth to the prairies; we are fellow-sufferers. Welcome, brother."

In return much assistance was rendered by the white refugees to their, shall I say savage friends? If it was civilization the wanderers had left, then indeed might the red men of the forest have felt proud of their distinction. But the Indian agent, a Christian gentleman, ordered the "Mormons" to move on and leave the reservation which a kind government had provided for its red children. An order from President Polk, who had been appealed to by Col. Kane gave the people permission to remain for a short season. The government of Iowa had courteously assured them protection while passing through that territory. As soon as the people were well under way, a thorough organization was effected. Remembering the toilsome desert march from Egypt to Canaan, the people assumed the name, "Camp of Israel." The camp consisted of two main divisions, and each was sub-divided into companies of hundreds, fifties, and tens, with captains to direct. An officer with one hundred volunteers went ahead of the main body to select a route and prepare a road. At this time, there were over one thousand wagons of the "Mor-

mons" rolling westward, and the line of march soon reached from the Mississippi to Council Bluffs. There were in the company not half enough draft animals for the arduous march, and but an insufficient number of able-bodied men to tend camps. The women had to assist in driving teams and stock, and in other labors of the journey. Yet with their characteristic cheerfulness the people made the best, and that proved to be a great deal, out of their lot. When the camp halted, a city seemed to spring as if by magic from the prarie soil. Concerts and social gatherings were usual features of the evening rests.

But another great event disturbed the equanimity of the camp. War had broken out between Mexico and the United States. General Taylor's victories in the early stages of the strife had been all but decisive, but the Republic was on march to the western ocean and the provinces of New Mexico and California were in her path. These two provinces comprised in addition to the territory now designated by those names, Utah, Nevada, portions of Wyoming and Colorado, as also Arizona; while Oregon, then claimed by Great Britain, including Washington, Idaho, and portions of Montana and Wyoming. It was the plan of the national administration to occupy these provinces at the earliest moment possible; and a call was made upon the "Mormon" refugees to contribute to the general force by furnishing a battalion of five hundred men to take part in the war with Mexico. The surprise which the message of the government officer produced in the camp amounted almost to dismay. Five hundred men fit to bear arms to be drafted from that camp! What would become of the rest? Already women and boys had been pressed into service to do the work of men; already the sick and the halt had been neglected; and many graves marked the path they had traversed, whose tenants had passed to their last sleep through lack of care.

But how long did they hesitate? Scarcely an hour; it was the call of their country. True, they were even then leaving the national soil, but not of their own will. To them their country was and is the promised land, the Lord's chosen place, the land of Zion. "You shall have your battalion," said Brigham Young to Captain Allen, the muster officer, "and if there are not young men enough, we will take the

old men, and if they are not enough, we will take the women." Within a week from the time President Polk's message was received, the entire force, in all five hundred and forty-nine souls, was on the march to Fort Leavenworth. Their path from the Missouri to the Pacific led them over two thousand miles, much of this distance being measured through deserts, which prior to that time had not been trodden by civilized foot.

Colonel Cooke, the commander of the "Mormon" Battalion declared, "History may be searched in vain for an equal march of infantry." Many were disabled through the severity of the march, and numerous cases of sickness and death were chronicled. General Kearney and his successor, Governor R. B. Mason, as military commandants of California, spoke in high praise of this organization, and in their official reports declared that they had made efforts to prolong the battalion's term of service; but most of the men chose to rejoin their families as soon as they could secure their honorable discharge.

But to return to the Camp of Israel: A pioneer party, consisting of a hundred and forty and four, preceded the main body; and the line of the migrating hosts soon stretched from the Missouri to the valley of the Great Salt Lake. Wagons there were, as also some horses and men, but all too few for the journey; and a great part of the company walked the full thousand miles across the great plains and the forbidding deserts of the west. In the Black Hills region, the pioneers were delayed a week at the Platte, a stream, which, though usually fordable at this point was now so swollen as to make fording impossible. Here, too, their provisions were well nigh exhausted. Game had not been plentiful, and the "Mormon" pioneers were threatened with the direst privations. In their slow march they had been passed by a number of well-equipped parties, some of them from Missouri bound for the Pacific; but most of these were overtaken on the easterly side of the river. Amongst the effects of the "Mormon" party was a leathern boat, which on water served the legitimate purpose of its maker and on land was made to do service as a wagon box. This, together with rafts specially constructed was now put to good use in ferrying across the river not alone themselves and their little property, but the

other companies and their loads. For this service they were well paid in camp provisions.

Thus, the expatriated pioneers found themselves relieved from want with their meal sacks replenished in the heart of the wilderness. Many may call it superstition, but some will regard it as did the thankful travelers—an interposition of providence, and an answer to their prayers—an event to be compared, they said, to the feeding of Israel with manna in the wilderness of old.

After over three months' journeying, the pioneer company reached the valley of the Great Salt Lake; and at the first sight of it, Brigham Young declared it to be the halting place—the gathering center for the Saints. But what was there inviting in this wilderness spread out like a scroll—barren of inviting message, and empty but for the picture it presented of wonderous scenic grandeur? Looking from the Wasatch barrier, the colonists gazed upon a scene of entrancing though forbidding beauty. A barren, arid plain, rimmed by mountains like a literal basin, still occupied in its lowest parts by the dregs of what had once filled it to the brim; no green meadows, not a tree worthy the name, scarce a patch of green-sward to entice the adventurous wanderers into the valley. The slopes were covered with sage-brush, relieved by patches of chapparal oak and squaw-bush; the wild sunflower lent its golden hue to intensify the sharp contrasts. Off to the westward lay the lake, making an impressive, uninviting picture in its severe, unliving beauty; from its blue wastes somber peaks rose as precipitous islands, and about the shores of this dead sea were saline flats that told of the scorching heat and thirsty atmosphere of this parched region. A turbid river ran from south to north athwart the valley, "dividing it in twain," as a historian of the day has written, "as if the vast bowl in the intense heat of the Master Potter's fires, in process of formation had cracked asunder." Small streams of water started in rippling haste from the snowcaps of the mountains toward the lake, but most of them were devoured by the thirsty sands of the valley before their journey was half completed.

Such was the scene of desolation that greeted the pioneer band. A more forsaken spot they had not passed in all their wanderings. And is this the promised land? This is the very

place of which Bridger spake when he proffered a thousand dollars in gold for the first bushel of grain that could be raised here. With such a Canaan spread out before them, was it not wholly pardonable if some did sigh with longing for the leeks and flesh-pots of the Egypt they had left, or wished to pass by this land and seek a fairer home? Two of the three women who belonged to the party were utterly disappointed. "Weak, worn, and weary as I am," said one of these heroines, "I would rather push on another thousand miles than stay here."

But the voice of their leader was heard, "The very place," said Brigham Young, and in his prophetic mind there rose a vision of what was to come. Not for a moment did he doubt the future. He saw a multitude of towns and cities, hamlets and villas filling this and neighboring valleys with the fairest of all, a city whose beauty of situation, whose wealth of resource should become known throughout the world, rising from the most arid site of the burning desert before him, hard by the barren salt shores of the watery waste. There in the very heart of the parched wilderness should stand the House of the Lord, with other temples in valleys beyond the horizon of his gaze.

Within a few hours after the arrival of the vanguard upon the banks of what is now known as City Creek—the mountain stream which today furnishes Salt Lake City part of her water supply—plows were put to work; but the hard baked soil, never before disturbed by the efforts of man to till, refused to yield to the share. A dam was thrown across the stream and the softening liquid was spread upon the flat that had been chosen for the first fields. The planting season had already well nigh passed, and not a day could be lost. Potatoes and other seed were put in, and the land was again flooded. Such was the beginning of the irrigation system, which soon became co-extensive with the area occupied by the "Mormon" settlers, a system which under the blessing of Providence, has proved to be the veritable magic touch by which the desert has been made a field of richness and a garden of beauty; a system which now after many decades of successful trial is held up by the nation's wise and great ones to be the one practicable method of reclaiming our country's vast domains of arid lands. It was on the 24th

of July, 1847, that the main part of the pioneer band entered the valley of the Great Salt Lake, and that day of the year is observed as a legal holiday in Utah. From that time to the present, the stream of immigration to these valleys has never ceased.

EARLY LIFE IN UTAH. IV.

The dangers of the first company's migration were surpassed by those of parties who subsequently braved the terrors of the plains. In their enthusiasm to reach the gathering place of their people, many of the Latter-day Saints set out from Iowa, where railway facilities had their termination, with handcarts only as a means of conveyance. Today there are living in the smiling vales of Utah, men and women who then as boys and girls trudged wearily across the prairies, dragging the lumbering carts that contained their entire provision against starvation and freezing. Such handcart companies were organized with care; a limited amount of freight was allowed to each division; milch cattle and a very few draft animals, with wagons for conveying the heavier baggage and to carry the sick, were assigned. The tale of those dreary marches has never yet been told; the song of the heroism and sacrifice displayed by these pilgrims for conscience sake is awaiting a singer worthy the theme. Wading the streams with carts in tow, or in cases of unfordable streams, stopping to construct rafts; at times living on reduced rations of but a few ounces of meal per day; lying down at night with a prayer in the heart that they wake no more on earth, a prayer which had its fulfillment in hundreds of cases; the dying heaving their parting sighs in the arms of loved ones who were soon to follow, they journeyed on.

The inevitable catastrophes and accidents of travel robbed them of their substance. Hostile savages stampeded their cattle, or openly attacked and plundered the trains. But on they went never swerving from the course. These later companies needed no chart nor compass to guide them over the desert; the road was plain from the marks of former camps, and yet more so from the graves of friends and loved ones who had started before on the road to the earthly Zion and

found that it led them to the martyr's entrance to heaven, graves that were marked perhaps but by a rude inscription cut on a pole or a board. And even these narrow lodgings had not been left inviolate; the wolves of the plains had too often succeeded in unearthing and rending the bodies. Every company thus made the course the plainer; each of them added to the silent population of the desert; sometimes half a score were interred at one camp, and of one company over a fourth were thus left beside the prairie road. Now we traverse the self-same track in a day and a night, reclining on luxurious cushions of ease, covering fifty miles while dining in luxury; and we avert the ennui of the journey by berating the railway company for lack of speed.

Relief trains were continually on the way between the valley of the Salt Lake and the Missouri; and the remnants of many a company were saved from what appeared to be certain destruction by the opportune arrival of these rescuing parties. Such relief came from those who were themselves destitute and almost starving. Brigham Young with a few of the chief officials of the Church, and aids, returned eastward on such an errand of rescue within a few weeks after first reaching the valley. The region to which the early settlers came was in no wise a typical land of promise; it did not flow spontaneously with milk and honey.

Drought and unseasonable frosts made the first year's farming experiments but doubtful successes, and in the succeeding spring the land was visited by the devastating plague of the Rocky Mountain crickets. They swarmed down in innumerable hordes upon the fields, destroying the growing crops as they advanced, devouring all before them, leaving the land a desert in their track. The people scarcely knew how to withstand the assault of this new foe; they drove the marauders into trenches there to be drowned or burned; men, women and every child that could swing a stick were called to the ranks in this insect war; and with all their fighting, the people forgot not to pray for deliverance, and they fasted, too, for the best of reasons.

And as they watched, and prayed, and worked, they saw approaching from the north and west a veritable host of winged creatures of more formidable proportions still; and these bore down upon the fields as though coming to complete the

devastation. But see! these are of the color that betokens peace; they are the gulls, white and beautiful, advancing upon the hosts of the black destroyers. Falling upon the people's foes, they devoured them by the thousand, and when filled to repletion, disgorged and feasted again. And they did not stop till the crickets were destroyed. Again the skeptic will say this was but chance; but the people accepted that chance as a providential ruling in their behalf, and reverently did they give thanks.

Today the wanton killing of a gull in Utah is an offense in law; but stronger than legal proscription, more powerful than fear of judicial penalties, is the popular sentiment in favor of these whitewinged deliverers. Every year come these graceful creatures to spend the springtime in the fields and upon the lakes of Utah; and right well do they feel their welcome, for they are habitually so tame and fearless that they may almost be touched by the hand before they take flight.

By the autumn of 1848, five thousand people had already reached the valley, and the food problem was a most difficult one. The winter was severe; and famine, stark and inexorable, threw its dread shadow over the people. There seemed to be an entry in the book of fate that every possible test of human endurance and integrity should be applied to this pilgrim band. Without distinction as to former station, they went out and dug the roots of weeds, gathered the tenderest of the coarse grass, thistles, and wild berries, and thus did they subsist; upon such did they feast with thanksgiving, until a less scanty harvest relieved their wants.

It was at this time that the gold fever was at its height, a consequence of the discovery of the precious metal in California, in which discovery, indeed, certain members of the disbanded "Mormon" Battalion, working their way eastward, were most prominent. Some of the "Mormon" settlers, becoming infected with the malady, hastened westward, but the counsel of the Church authorities prevailed to keep all but a few at home. These people had not left the country of their birth or adoption to seek gold, nor bright jewels of the mine; nor the wealth of seas; nor the spoils of war; they sought and believed they had found, a faith's pure shrine. But the gold-seekers hastening westward, and the successful miners returning eastward, halted

at the "Mormon" settlements and there replenished their supplies, leaving their gold to enrich the people of the desert.

But of what use is gold in the wilderness! In the old legend a famishing Arab, finding a well filled bag upon the sand was thrilled with joy at the thought of dates—his bread; and then was cast in the depths of despair when he realized that he had found nothing but a bag of costly pearls. The settlers by the lake needed horses and wagons, tools, implements of husbandry and building; and gold was valuable only as it represented a means of obtaining these. Gold became so plentiful and was withal so worthless in the desert colony that men refused to take it for their labor. The yellow metal was collected in buckets and exported to the States in exchange for the goods so much desired. Merchandise brought in by caravans of "prairie schooners," was sold as fast as it could be put out; and strict rules were enforced allowing but a proportionate amount to each purchaser.

Within a few months after the first settlement of Utah, public schools were established; and one of the early acts of the provisional government was to grant a charter to the Deseret University, now known as the University of Utah.

Up to 1849, Utah had no political history. Settling in a Mexican province, the contest to determine its future ownership by the United States then in progress, the people in common with most pioneer communities established their own form of government. But in February, 1848, the treaty of Guadalupe Hidalgo gave California to the United States; months passed, however, before the news of the change reached the west. Early in 1849, a call had been issued to "all the citizens of that portion of Upper California lying to the east of the Sierra Nevada mountains" to meet in convention at Great Salt Lake City; and there a petition was prepared asking of congress the rights of self-government; and pending action, a temporary regime was established, under the name of the Provisional Government of the State of Deseret.

"Utah" was not the choice of the people as the name of their state; that word served to recall the degraded tribes who had contested the settlement of the valleys. *Deseret*, a Book of Mormon name for the *honey bee*, was more appropriate. The petition of the people was denied in part, and, in 1850, was established the territorial form of govern-

ment in Utah. Concerning the period of the provisional government, such men as Gunnison, Stansbury, and other federal officials on duty in the west, have recorded their praises of the "Mormon" colonists in official reports. But with the un-American system of territorial government came troubles.

At first many of the territorial officials were appointed from among the settlers themselves; thus, Brigham Young was the first governor; but strangers, who knew not the people nor their ways, filled with prejudice from the false reports they had heard, came from the east to govern the colonists in the desert. Of the federal appointees thus forced upon the people of Utah, many made for themselves most unenviable records.

Some of them were broken politicians, professional office-seekers, with no desire but to secure the greatest possible gain out of their appointment. With effrontery that would shock the modesty of a savage, the non-"Mormon" party adopted and flagrantly displayed the carpet-bag as the badge of their profession. But not all the officials sent to Utah from afar were of this type; some of them were honorable and upright men, and amongst this class the "Mormon" people reckon a number who, while opposed to their religious tenets, were nevertheless sincere and honest in the opposition they evinced.

In the early part of 1857, the published libels upon the people received many serious additions, the principle of which was promulgated in connection with the resignation of Judge Drummond of the Utah federal court. In his last letter to the United States attorney-general, he declared that his life was no longer safe in Utah, and that he had been compelled to flee from his bench; but the most serious charge of all was that the people had destroyed the records of the court, and that they had resented, with hostile demonstration, his protests; in short, that justice was dethroned in Utah, and that the people were in a state of open rebellion.

With mails three months apart, news traveled slowly; but as soon as word of this infamous charge reached Salt Lake City, the clerk of the court, Judge Drummond's clerk, sent a letter by express to the attorney-general, denying under oath the judge's statements, and attestir the declara-

tion with official seal. The records, he declared, had been untouched except by official hands, and from the time of the court's establishment the files had been safe and were then in his personal keeping. But, before the clerk's communication had reached its destination, so difficult is it for stately truth to overtake flitting falsehood, the mischief had been done. Upon the most prejudiced reports utterly unfounded in fact, with a carelessness which even his personal and political friends found no ample means of explaining away, President Buchanan allowed himself to be persuaded that a "Mormon" rebellion existed, and ordered an army of over two thousand men to proceed straightway to Utah to subdue the rebels. Successors to the governor and other territorial officials were appointed, among whom there was not a single resident of Utah; and the military force was charged with the duty of installing the foreign appointees.

With great dispatch and under cover of secrecy, so that the Utah rebels might be taken by surprise, the army set out on the march. Before the troops reached the Rocky Mountains, the sworn statement from the clerk of the supreme court of Utah denying the charges made by Judge Drummond became public property; and about the same time men who had come from Utah to New York direct, published over their own signatures a declaration that all was peaceful in and about the settlements of Utah. The public eye began to twitch, and soon to open wide; the conviction was growing that someone had blundered. But to retract would be a plain confession of error; blunders must be covered up.

Let us leave the soldiers on their westward march, and ascertain how the news of the projected invasion reached the people of Utah, and what effect the tidings produced. Certain "Mormon" business agents, operating in Missouri, heard of the hostile movement. At first they were incredulous, but when the overland mail carrier from the west delivered his pouch and obtained his receipt, but was refused the bag of Utah mail with the postmaster's statement that he had been ordered to hold all mail for Utah, there seemed no room for doubt. Two of the Utahns immediately hastened westward.

On the 24th of July, 1857, the people had assembled in celebration of Pioneer Day. Silver Lake, a mountain gem set amidst the snows and forests and towering peaks of the

Cottonwoods, had been selected as a fitting site for the festivities. The Stars and Stripes streamed above the camp, bands played; choirs sang; there were speeches, and picnics, and prayers. Experiences were compared as to the journeys on the plains; stories were told of the shifts to which the people had been put by the vicissitudes of famine; but these dread experiences seemed to them now like a dream of the night; on this day all were happy. Were they not safe from savage foes both red and white? There had been peace for a season; and their desert homes were already smiling in wealth of flower and tree; the wilderness was blossoming under their feet; their consciences were void of offense toward their fellows. Yet at that very hour, all unbeknown to themselves, and without the opportunity of speaking a word in defense, these people had been convicted of insurrection and treason.

It was mid-day and the festivities were at their height, when a party of men rode into camp and sought an interview with Governor Young. Three of them had plainly ridden hard and far; they gave their report;—an armed force of thousands was at that hour approaching the territory; the boasts of officers and men as to what they would do when they found themselves in "Mormon" towns were reported; and these stories called up, in the minds of those who heard, the dread scenes of Far West and Nauvoo. Had these colonists of the wilderness not gone far enough to satisfy the hatred of their fellow-citizens in this republic of liberty? They had halted between the civilization of the east and that of the west, they had fled from the country that refused them a home, and now the nation would eject them from their desert lodgings.

A council was called and the situation was freely discussed. Had they not seen, lo, these many times, organized battalions and companies surpassing fiendish mobs in villainy? The evidence warranted their conclusion that invasion meant massacre. With tense calmness the plan of action was decided upon. It was the general conviction that war was inevitable, and it was decided to resist to the last. Then, if the army forced its way into the valleys of Utah on hostile purpose bent, it should find the land as truly a desert as it was when the pioneers first took possession. To this effect was the decision:—We have built cities in the east for

our foes to occupy; our very temples have been desecrated and destroyed by them; but, with the help of Israel's God we will prevent them from enriching themselves with the spoils of our labors in these mountain retreats.

There seemed to be no room for doubt that war was about to break upon them; and with such a prospect, men may be expected to take every advantage of their situation. Brigham Young was still governor of Utah, and the militia was subject to his order. Promptly he proclaimed the territory under martial law, and forbade any armed body to cross its boundaries. Echo Canyon, the one promising route of ingress, was fortified. In those defiles an army might easily be stopped by a few; ammunition stations were established, provisions were cached; boulders were collected upon the cliffs beneath which the invaders must pass if they held to their purpose of forcing an entrance. The people had been roused to desperation, and force was to be met with force. In the settlements, combustibles were placed in readiness, and if the worst came, every "Mormon" house would be reduced to ashes, every tree would be hewn down.

With an experience of suffering that would have well served a better cause, this picked detachment of the United States army made its way to the Green River country; and there, counting well the cost of proceeding farther, went into camp at Fort Bridger. Many of the troops had almost perished in the storms, for it was late in November, and the winter had closed in early. Colonel Cooke reported to the commandant that half his horses had perished through cold and lack of food; hundreds of beef cattle had died; yet the region was so wild and forbidding that scarcely a wolf ventured there to glut itself upon the carcasses. In Cooke's own words we read that for thirty miles the road was blocked with carcasses—and "with abandoned and shattered property, they mark, perhaps beyond example in history, the steps of an advancing army with the horrors of a disastrous retreat."

With the army traveled the new federal appointees to offices in the territory. Cumming, the governor-to-be, issued a proclamation from his dugout lodgings, and sent it to Salt Lake City by courier; he signed it as "Governor of Utah Territory." This but belittled him, for by the very terms of

the Organic Act, to uphold which was the professed purpose of his coming, he was not governor until the oath of office had been duly administered and subscribed. A few days later he went before his fellow-sufferer Eckles, the appointee for chief justice of Utah, and took an oath; but why did he swear so recklessly when the one before whom he swore was no more an official than himself?

The army wintered at a satisfactory distance from Salt Lake City, and such a winter, according to official reports, the soldiers of our nation have rarely had to brave. It was soon apparent that they need fear no "Mormon" attack; orders had been issued to the territorial militia to take no life except in cases of absolute necessity; but General Johnston and his staff had more than their match in battling with the elements. Communications between Governor Young and the commandant were frequent; safe conduct was assured any and all officers who chose to enter the city; and if necessary hostages were to be given; but the governor was inexorable in his ultimatum that, as an organized body with hostile purpose, the soldiers should not pass the mountain gateway. In the meantime, a full account of the situation was reported by Governor Young to the President of the United States, and the truth slowly made its way into the eastern press. President Buchanan tacitly admitted his mistake; but to recall the troops at that juncture would be to confess humiliating failure.

A peace commissioner, in the person of Colonel Kane, was dispatched to Salt Lake City; his coming being made known to Governor Young, an escort was sent to meet him and conduct him through the "Mormon" lines. The result of the conference was that the "Mormon" leaders but reiterated their statement that the President's appointees would be given safe entry to the city, and be duly installed in their offices, provided they would enter without the army. This ultimatum was carried to the federal camp; and to the open chagrin of the commandant, Governor Cumming and his fellow appointees moved to Salt Lake City under "Mormon" escort, after a five months' halt in the wilderness.

I believe that strategy is usually allowed in war, and I am free to say the "Mormons" availed themselves of this license. At short intervals in the course of the night-passage

through the canyon, the party was challenged, and the password demanded; bon-fires were blazing down in the gorges, and the impression was made that the mountains were full of armed men; whereas the sentries were members of the escort, who, preceding by short cuts the main party, continued to challenge and to pass. On their arrival, the gentlemen were met by the retiring officials, and were peaceably installed. The new governor called upon the clerk of the court, and ascertained the truth of the statement that the records were entirely safe. He promptly reported his conclusions to General Johnston that there was no further need for the army. It was decided, however, that the soldiers should be permitted to march through the city, and straight-way the "Mormons" began their exodus to the south.

Governor Cumming tried in vain to induce the people to remain, assuring them that the troops would commit no depredations. "Not so," said Brigham Young, "We have had experience with troops in the past, Governor Cumming; we have seen our leaders shot down by the demoralized soldiery; we have seen mothers with babes at their breasts sent to their last home by the same bullet; we have witnessed outrages beyond description. You are now governor of Utah; we can no longer command the militia for our own defense. We do not wish to fight, therefore we depart." Leaving a few men to apply the brand to the combustibles stored in every house, at the first sign of plunder by the soldiers, the people again deserted their homes and moved into the desert anew.

But the officers of the army kept their word; the troops were put into camp forty miles from the settlements, and the settlers returned. The President's commissioners brought the official pardon, unsolicited, for all acts committed by the "Mormons" in opposing the entrance of the army. The people asked what they had done that needed pardon; they had not robbed, they had not killed. But a critical analysis of these troublous events revealed at least one overt act—some "Mormon" scouts had challenged a supply train; and, being opposed, they had destroyed some of the wagons and provisions; and for this they accepted the President's most gracious pardon.

DEATH OF BRIGHAM YOUNG. V.

After all, the "Mormon" people regard the advent of the Buchanan army as one of the greatest material blessings ever brought to them.

The troops, once in Utah, had to be provisioned; and everything the settlers could spare was eagerly bought at an unusual price. The gold changed hands. Then, in their hasty departure, the soldiers disposed of everything outside of actual necessities in the way of accouterment and camp equipage. The army found the people in poverty, and left them in comparative wealth.

And what was the cause of this hurried departure of the military? For many months, ominous rumblings had been heard,—indications of the gathering storm which was soon to break in the awful fury of civil strife. It could not be doubted that war was imminent; already the conflict had begun, and a picked part of the army was away in the western wilds, doing nothing for any phase of the public good. But a word further concerning the expedition in general. The sending of the troops to Utah was part of a foul scheme to weaken the government in its pending struggle with the secessionists. The movement has been called not inaptly "Buchanan's blunder," but the best and wisest men may make blunders, and whatever may be said of President Buchanan's shortsightedness in taking this step, even his enemies do not question his integrity in the matter. He was unjustly charged with favoring secession; but the charge was soon disproved.

However, it was known that certain of his cabinet were in league with the seceding states; and prominent among them was John Floyd, secretary of war. The successful efforts of this officer to disarm the North, while accumulating the munitions of war in the South; to scatter the forces by locating them in widely separated and remote stations; and in other ways to dispose of the regular army in the manner best calculated to favor the anticipated rebellion, are matters of history. It is also told how, at the commencement of the rebellion, he allied himself with the confederate forces, accepting the rank of brigadier-general. It was through Floyd's advice that Buchanan ordered the military expedi-

tion to Utah, ostensibly to install certain federal officials and to repress an alleged infantile rebellion which in fact had never come into existence, but in reality to further the interests of the secessionists. When the history of that great struggle with its antecedent and its consequent circumstances is written with a pen that shall indict naught but truth, when prejudice and partisanship are lived down, it may appear that Jefferson Davis rather than James Buchanan was the prime cause of the great mistake.

And general Johnston who commanded the army in the west; he who was so vehement in his denunciaton of the rebel "Mormons," and who rejoiced in being selected to chastise them into submission; who, because of his vindictiveness incurred the ill-favor of the governor, whose *posse comitatus* the army was; what became of him, at one time so popular that he was spoken of as a likely successor to Winfield Scott in the office of general-in-chief of the United States Army? He left Utah in the early stages of the rebellion, turned his arms against the flag he had sworn to defend, doffed the blue, donned the grey, and fell a rebel on the field of Shiloh.

Changes many and great followed in bewildering succession in Utah. The people were besought to take sides with the South in the awful scenes of cruel strife; it was openly stated in the east that Utah had allied herself with the cause of secession; and by others that the design was to make Salt Lake City the capital of an independent government. And surely such conjectures were pardonable on the part of all whose ignorance and prejudice still nursed the delusion of "Mormon" disloyalty. Moreover, had the people been inclined to rebellion what greater opportunity could they have wished? Already a North and a South were talked of— why not set up also a West? A supreme opportunity had come and how was it used? It was at this very time that the Overland Telegraph line which had been approaching from the Atlantic and the Pacific, was completed, and the first tremor felt in that nerve of steel carried these words from Brigham Young:

Utah has not seceded, but is firm for the constitution and laws of our country.

The "Mormon" people saw in their terrible experiences and in the outrages to which they had been subjected, only

the maladministration of laws and the subversion of justice through human incapacity and hatred. Never even for a moment did they question the supreme authority and the inspired origin of the constitution of their land. They knew no North, no South, no East, no West; they stood positively by the constitution, and would have nothing to do in the bloody strife between brothers, unless indeed they were summoned by the authority to which they had already once loyally responded, to furnish men and arms for their country's need.

Following the advent of the telegraph came the railway; and the land of "Mormondom" was no longer isolated. Her resources were developed, her wealth became a topic of the world's wonder; the tide of immigration swelled her population, contributing much of the best from all the civilized nations of the earth. Every reader of recent and current history has learned of her rapid growth; of her repeated appeals for the recognition to which she had so long been entitled in the sisterhood of states; of the prompt refusals with which her pleas were persistently met, though other territories with smaller and more illiterate populations, more restricted resources, and in every way weaker claims, were allowed to assume the habiliments of maturity, while Utah, lusty, large and strong, was kept in swaddling clothes. But the cries of the vigorous infant were at length heeded, and in answer to the seventh appeal of the kind, Utah's star was added to the nation's galaxy.

But let us turn more particularly to the history of the Church itself. For a second time and thrice thereafter, the Church of Jesus Christ of Latter-day Saints has been deprived of its president, and on each occasion were reiterated the prophecies of disruption uttered at the time of Joseph Smith's assassination. Calm observers declared that as the shepherd had gone, the flock would soon be dispersed; while others, comparable, only to wolves, thinking the fold unguarded, sought to harry and scatter the sheep. But "Mormonism" died not; every added pang of grief served but to unite the people.

When Brigham Young passed from earth, he was mourned of the people as deeply as was Moses of Israel. And had he not proved himself a Moses, aye and a Joshua, too? He

had led the people into the land of holy promise, and had divided unto them their inheritances. He was a man with clear title as one of the small brotherhood we call great. As carpenter, farmer, pioneer, capitalist, financier, preacher, apostle, prophet—in everything he was a leader among men. Even those who opposed him in politics and in religion respected him for his talents, his magnanimity, his liberality, and his manliness; and years after his demise, men who had refused him honor while alive brought their mites and their gold to erect a monument of stone and bronze to the memory of this man who needs it not. With his death closed another epoch in the history of his people, and a successor arose, one who was capable of leading and judging under the changed conditions.

But perhaps I am suspected of having forgotten or of having intentionally omitted reference to what popular belief once considered the chief feature of "Mormonism," the cornerstone of the structure, the secret of its influence over its members, and of its attractiveness to its proselytes, viz., the peculiarity of the "Mormon" institution of marriage. The Latter-day Saints were long regarded as a polygamous people. That plural marriage has been practiced by a limited proportion of the people, under sanction of Church ordinance, has never since the introduction of the system been denied. But that plural marriage is a vital tenet of the Church is not true. What the Latter-day Saints call celestial marriage is characteristic of the Church, and is in very general practice; but of celestial marriage, plurality of wives was an incident, never an essential. Yet the two have often been confused in the popular mind.

We believe in a literal resurrection and an actual hereafter, in which future state shall be recognized every sanctified and authorized relationship existing here on earth—of parent and child, brother and sister, husband and wife. We believe, further that contracts as of marriage, to be valid beyond the veil of mortality must be sanctioned by a power greater than that of earth. With the seal of the holy Priesthood upon their wedded state, these people believe implicitly in the perpetuity of that relationship in the far side of the grave. They marry not with the saddening limitation "*until death do you part,*" but "*For time and for all eternity.*" (For

treatment of Celestial Marriage and other Temple ordinances see "The House of the Lord," by the present author, Salt Lake City, Utah, 1912.) This constitutes celestial marriage. The thought that plural marriage has ever been the head and front of "Mormon" offending, that to it is traceable as the true cause the hatred of other sects and the unpopularity of the Church, is not tenable to the earnest thinker. Sad as have been the experiences of the people in consequence of this practice, deep and anguish-laden as have been the sighs and groans, hot and bitter as have been the tears so caused, the heaviest persecution, the crudelest treatment of their history began before plural marriage was known in the Church.

There is no sect nor people that sets a higher value on virtue and chastity than do the Latter-day Saints, nor a people that visits surer retribution upon the heads of offenders against the laws of sexual purity. To them marriage is not, can never be, a civil compact alone; its significance reaches beyond the grave; its obligations are eternal; and the Latter-day Saints are notable for the sanctity with which they invest the marital state. It has been my privilege to tread the soil of many lands, to observe the customs and study the habits of more nations than one; and I have yet to find the place and meet the people, where and with whom the purity of man and woman is held more precious than among the maligned "Mormons" in the mountain valleys of the west. There I find this measure of just equality of the sexes —*that the sins of men shall not be visited upon the head of woman.*

At the inception of plural marriage among the Latter-day Saints, there was no law, national or state, against its practise. This statement assumes, as granted, a distinction between bigamy and the "Mormon" institution of plural marriage. In 1862, a law was enacted with the purpose of suppressing plural marriage, and, as had been predicted in the national senate prior to its passage, it lay for many years a dead letter. Federal judges and United States attorneys in Utah, who were not "Mormons" nor lovers of "Mormonism," refused to entertain complaints or prosecute cases under the law, because of its manifest injustice and inadequacy. But other laws followed, most of which, as the Latter-day Saints believe, were aimed directly at their religious conception of the marriage contract, and not at social impropriety nor sexual offense.

At last the Edmunds-Tucker act took effect, making not the marriage alone but the subsequent acknowledging of the contract an offense punishable by fine or imprisonment or both. Under the spell of unrighteous zeal, the federal judiciary of Utah announced and practised that most infamous doctrine of segregation of offenses with accumulating penalties.

I who write have listened to judges instructing grand juries in such terms as these: that although the law of Congress designated as an offense the acknowledging of more living wives than one by any man, and prescribed a penalty therefor, as Congress had not specified the length of time during which this unlawful acknowledging must continue to constitute the offense, grand juries might indict separately for every day of the period during which the forbidden relationship existed. This meant that for an alleged misdemeanor—for which Congress prescribed a maximum penalty of six months' imprisonment and a fine of three hundred dollars—a man might be imprisoned for life, aye, for many terms of a man's natural life did the court's power to enforce its sentences extend so far, and might be fined millions of dollars. Before this travesty on the administration of law could be brought before the court of last resort, and there meet with the reversal and rebuke it deserved, men were imprisoned under sentences of many years' duration.

The people contested these measures one by one in the courts; presenting in case after case the different phases of the subject, and urging the unconstitutionality of the measure. Then the Church was disincorporated, and its property both real and personal confiscated and escheated to the government of the United States; and although the personal property was soon restored, real estate of great value long lay in the hands of the court's receiver, and the "Mormon" Church had to pay the national government high rental on its own property. But the people have suspended the practise of plural marriage; and the testimony of the governors, judges, and district attorneys of the territory, and later that of the officers of the state, have declared the sincerity of the renunciation.

As the people had adopted the practise under what was believed to be divine approval, they suspended it when they were justified in so doing. In whatever light this practise

has been regarded in the past, it is today a dead issue, forbidden by ecclesiastical rule as it is prohibited by legal statute. And the world is learning, to its manifest surprise that plural marriage and "Mormonism" are not synonymous terms.

And so the story of "Mormonism" runs on; its finale has not yet been written; the current press presents continuously new stages of its progress, new developments of its plan. Today the Church of Jesus Christ of Latter-day Saints is stronger than ever before; and the people are confident that it is at its weakest stage for all time to come. It lives and thrives because within it are the elements of thrift and the forces of life. It embraces a boundless liberality of belief and practise; true toleration is one of its essential features; it makes love for mankind second only to love for Deity. Its creed provides for the protection of all men in their rights of worship according to the dictates of conscience. It contemplates a millennium of peace, when every man shall love his neighbor and respect his neighbor's opinion as he regards himself and his own—a day when the voice of the people shall be in unison with the voice of God.

THE PHILOSOPHY OF "MORMONISM"

I.

In this attempt to treat the philosophy of "Mormonism" it is assumed that no discussion of Christianity in general nor of the philosophy of Christianity is required. The "Mormon" creed, so far as there is a creed professed by the Latter-day Saints, is pre-eminently Christian in theory, precept, and practise. In what respect, then, may be properly asked, does "Mormonism" differ from the faith and practise of other professedly Christian systems—in short, what is "Mormonism"?

First, let it be remembered that the term "Mormon", with its derivatives, is not the official designation of the Church; with which it is usually associated. The name was originally applied in a spirit of derision, as a nick-name in fact, by the opponents of the Church; and was doubtless suggested by the title of a prominent publication given to

the world through Joseph Smith in an early period of the Church's history. This, of course, is the Book of Mormon. Nevertheless, the people have accepted the name thus thrust upon them, and answer readily to its call. The proper title of the organization is "The Church of Jesus Christ of Latter-day Saints." The philosophy of "Mormonism" is declared in the name. The people claim this name as having been bestowed by revelation and therefore that, like other names given of God as attested by scriptural instances, it is at once name and title combined.

The Church declines to sail under any flag of man-made designs, it repudiates the name of mortals as a part of its title, and thus differs from Lutherans and Wesleyans, Calvinists, Mennonites, and many others, all of whom, worthy though their organizations may be, elevating as may be their precepts, good as may be their practises, declare themselves the followers of men. This is not the church of Moses nor the prophets, of Paul nor of Cephas, of Apollos nor of John; neither of Joseph Smith nor of Brigham Young. It asserts its proud claim as the Church of Jesus Christ.

It refuses to wear a name indicative of distinctive or peculiar doctrines; and in this particular, it differs from churches Catholic and Protestant, Presbyterian, Congregationalist, Unitarian, Methodist and Baptist; its sole distinguishing features are those of the Church of Christ.

In an effort to present in concise form the cardinal doctrines of this organization, I cannot do better than quote the so-called "Articles of Faith of the Church of Jesus Christ of Latter-day Saints," which have been in published form before the world for over half a century. (For extended treatment of "Mormon" doctrine see "The Articles of Faith; a Series of Lectures on the Principal Doctrines of the Church of Jesus Christ of Latter-day Saints," by James E. Talmage. Published by the Church: Salt Lake City, Utah; 485 pp.)

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

This brief summary of “Mormon” doctrine appears over the signature of Joseph Smith—the man whom the Latter-day Saints accept as the instrument in divine hands of re-

Hindu Day addresses were delivered upon these subjects: The Philosophy of the Vedas; The Universality of Hinduism; The Vedic Conception of the Soul; The Philosophy of the Brahmo-Somaj; The Philosophy of Zoroastrianism; The Philosophy of Yoga, and The Philosophical Aspects of the Sikh Religion.

On each of those two days the program was so full that protracted sessions had to be held, and it was difficult then to cover all the subjects announced, and some papers had to be presented by synopsis only. In striking contrast stands the program prepared for Christian Day, for which but very few topics were scheduled. Indeed, but one full session and part of the second were occupied in presenting the subjects connected with The Philosophy of Christianity, and the evening session was given up to other subjects which stand in contrast with the main spirit of the day. For example, at night, The Philosophy of Judaism was presented and, strange to say, The Philosophy of Atheism; but during the two day-light meetings representatives, duly chosen, accredited and sent, were heard in elucidating the philosophies of Catholicism, Protestantism and "Mormonism." These three and no more.

Catholicism Represented.

It is true that for the presentation of Catholicism the freedom of the platform was extended to a representative of the Roman Catholic church and also to one who spoke for the Greek Catholic church, the organizers of the Congress recognizing the fact, as was apparent from the program and made very sure to me in personal consultation with the officials of the organization later, that the great division in the Catholic church has some claim upon public attention because of its time honored status and venerable age. You know it was in the fourth century when difficulties arose between the eastern and the western branches of the Catholic church, when the Emperor Constantine made Christianity the religion of state and selected Byzantium as his capital, and renamed that city in honor of himself, Constantinople, the present capital of Turkey, and a city

toward which the eyes of the world are turned at the present moment because of its very important position and significance in connection with the dreadful world war now in progress. Claim was made by the bishop of that city to recognition on a basis of equality with the bishop of Rome. The dispute thus started embittered the Catholic church for many centuries. In the ninth century, to be specific, in the year 855, a formal severance of all relations between the Eastern or Greek Catholic and the Western or Roman Catholic church was effected. It may be remarked in passing that the accredited representative of the Roman Catholic church, the Vicar-General of New York, was not present, to the great disappointment of the members of the Congress; but it is expected that his paper concerning The Philosophy of Roman Catholicism will appear in the published Transactions of the Congress. The address of the representative of the Greek Catholic church, who was announced as an Archimandrite of the Orthodox Eastern church, was mainly a plea for union with the Roman Catholic church, a plea that the schism of the past be forgotten, that the chasm be bridged, and that the Greek Catholics come back into the fold and acknowledge the Pope as their common shepherd. The address of the representative of Protestantism was a plea for church unity. He argued in favor of demolishing the barriers or erasing the lines of demarcation by which the many Protestant organizations of the day are now divided.

Distinct Philosophical Basis.

I speak advisedly and after mature consideration when I say that the "Mormon" Church was the only Christian organization there present that had a definite, distinct and unqualified philosophical basis to proclaim. I questioned the organizing officials of the Congress afterward, first, as to their reasons for extending to us so cordial an invitation to be represented, and second, as to why Christian sects generally were not given a place upon the program. The answer was to the effect that a program providing for the presentation of the philosophies of Christian organizations

would be incomplete were "Mormonism" left out. I agreed with that statement and replied that the program would have been a thing of rags and tatters if "Mormonism" had been ignored. In answer to the second question I was informed that the organizers of the Congress regarded these various so-called Christian churches as sectarian divisions not characterized by any distinctive philosophical claims, and that if all that they asserted be admitted as true, their claims would not entitle them to recognition in such a gathering. Now I speak this without any animus or even feeling of unfavorable criticism regarding my fellow-Christians who profess membership in the so-called Christian churches of the day aside from those that were represented upon the program. We can not doubt, I take it, that the Church of Jesus Christ must be something more than an organization effected by men. It would be blasphemy to use the name of Jesus Christ as a designation of a purely man-made system; and it is a very remarkable fact that at the time of the organization of the Church of Jesus Christ of Latter-day Saints, while there were churches upon the earth in great number, some named after men, some named after principles, some named after practise or custom, there was not a religious body existent upon the earth bearing the name of Jesus Christ.

Claims of Authority.

The Roman Catholic church, to which I refer with deference—I am not desirous of finding fault with the beliefs of my fellowmen—but I state as a matter of fact that the Roman Catholic church lays claim to the possession of the holy priesthood today, basing that claim upon the assumption of unbroken succession from the days of the apostles of old down to the present. No other church now existent even makes a semblance of such claim. The Church of England, which, as we know, had its beginning in the reign of Henry VIII, was created by act of parliament, and the king was made the head of the church by the vote of members of parliament, a most astounding contrast with the way in which the Lord chose those who

should officiate in His name and exercise the authority of the holy priesthood. Later under Edward VI, what may be called a permanent constitution was established for the government of the Church of England.

Many of the dissenting churches claim to be the offspring of the Church of England; others are honest enough and frank enough to proclaim themselves as organizations that have been brought into being through the voluntary associations of men. Students of church history and of current events may remember that as late as 1896 there was a very serious agitation together with much discussion and some heated debate concerning the question of the validity of the so-called priesthood or the priestly orders belonging to the Church of England; and in that year Lord Halifax, who was chairman of the Church Union organization, conferred with the Vatican authorities, inquiring as to the possibilities of a union being effected between the mother church of Rome and the English Episcopal Church, or the Established Church as it was and is called. The question naturally arises, if the Church of England felt that it had the authority of the Holy Priesthood why should it have thus appealed, directly or indirectly, to the Pope of Rome, for official recognition? The movement was favored in the interests of unity and peace by the English premier, Mr. Gladstone, and the Pope—the acknowledged head of the Church of Rome and the self-styled Vicar of Christ—appointed committees and boards of investigation, composed of learned men, to review the history of previous applications of the sort, and of earlier pontifical action; and as a result Pope Leo XIII issued an apostolic letter dated September 13, 1896, under the title of "Anglican Orders" in which, after reviewing in very careful manner the matters leading up to the question at issue, and after considering the reports that had been made by the committees and other organizations appointed to investigate the subject, he presents this decision:

Ordinances Pronounced Void.

"Wherefore, strictly adhering in this matter to the decrees of the pontiffs, our predecessors, and affirming them

most fully, and, as it were, renewing them by our authority of our own motion and certain knowledge, we pronounce and declare that ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void."

I have quoted exactly from page 405 of the "Great Encyclical Letters of Pope Leo XIII.", issued by Reverend John J. Wynne and published by the "Printers to the Holy Apostolic See" in 1903. It is very evident that the Church of Rome, the Roman Catholic Church as it exists today, could take no other course and be consistent with its claims. Had it recognized the validity of the ordination of deacons, priests and bishops in the English church, it would have been untrue to its profession. We must give to the Church of Rome credit for consistency and fearless procedure in thus declaring the English church apostate, as it had so before declared through the utterances of earlier popes. Restricting the term "Church" to an organization which at least claims to possess the Holy Priesthood and to exercise divine authority, without stopping to inquire as to the validity of those claims, there are upon the face of the earth today but two churches, the Roman Catholic Church and the Church of Jesus Christ of Latter-day Saints.

What then regarding these many other religious denominations? As was emphatically declared by the Organizing Secretary of the Congress of Religious Philosophies, they are what they profess to be, sects. Let me pause here to say that the term "sect" and its derivatives "sectarian," "sectary," and "sectarianism," have been used sometimes with a tinge of opprobrious meaning, and with derogatory intent. I do not use the term in that sense at all. We have outgrown to a very great extent that biased connotation of the word. By derivation it means a division, a section, an off-shoot; and I think that even the most technical critic can not affirm that the Church of Jesus Christ of Latter-day Saints is an off-shoot of any other religious organization now existing or ever existent upon the face of the earth. This church is no sect. It does not belong in any sectarian classification. It stands apart in the sense of being the one and only Church upon

the earth today professing to possess the Holy Priesthood through direct bestowal and restoration in the dispensation now current.

Unbounded Toleration.

One of the cardinal tenets of this Church is that of unbounded toleration for the beliefs and religious practices of others. We believe that the Presbyterian and Methodist and Catholic and Congregationalist and every other sectary or sectarian has a perfect right to his belief and a perfect right to worship God according to what he considers the proper mode. But, without casting any obloquy upon these organizations, we affirm in solemn and respectful confidence that we stand as the Church of Jesus Christ, with the authority of the Holy Priesthood operative today as truly as it was operative in the days of the apostles of old, or during the period of the Lord's own personal ministry in the flesh.

We admit the rights of men to form organizations of their own, any kind of an organization not opposed to law and order and therefore not in conflict with the constitutional law of the United States and of the states and the laws of the communities in which these men may live. We who are assembled here at this hour could, if we would unite with one purpose, band ourselves together into an association; and we could name that association as we chose. We could call it a society, a club, or we could call it a church if we desired, since that word is not preempted nor patented or protected against common usage, and we could prescribe rules and regulations for the government of the members of this new organization. We could go so far as to require immersion in water as a means of initiation into this new body; we could say that no man could become a member unless he enters water and is immersed by one who shall be appointed and empowered by the organization; but who of us would risk his reputation for sanity by saying that such immersion in water is to be a means of gaining remission of sins and is to be recognized by the powers of Heaven beyond the grave?

Requirements for Salvation.

Let men who are contented with the organizations of men enjoy their rights and privileges and bask in all the light that can possibly be obtained through such an organization; but men who have faith in the word of God must know that certain requirements have been made without which men can not enter the Kingdom of God. These requirements have not been formulated by men. They have been given of God. The fundamental principles of the Gospel of Jesus Christ are the same today as they were when He taught them Himself as He moved among men in a tabernacle of flesh—faith in the Lord as the Savior and Redeemer of mankind; repentance of sins, not merely a negative repentance but a positive, active repentance which shall impel to good works; baptism by immersion by one divinely commissioned; and the reception of the Holy Ghost through its bestowal under the hands of men officiating in the authority of the Higher Priesthood as established of God. The message which this Church proclaims to the world today is definite. It is not couched in ambiguous phrases. It is stripped of mystery. It is so plain and simple that the child of tender years may comprehend it, that the illiterate may know, and if he will, obey and win eternal riches.

At the gathering referred to, in the brief address invited by the organizers of the Congress of Religious Philosophies, the philosophical basis of "Mormonism" was set forth under the following synopsis:

Foundation of "Mormonism."

"The philosophical foundation of 'Mormonism' is constructed upon the following outline of facts and premises:

"1. The eternal existence of a living personal God; and the preexistence and eternal duration of mankind as His literal offspring.

"2. The placing of man upon the earth as an embodied spirit to undergo the experiences of an intermediate probation.

"3. The transgression and fall of the first parents of the race, by which man became mortal, or in other words was doomed to suffer a separation of spirit and body through death.

"4. The absolute need of a Redeemer empowered to overcome death and thereby provide for a reunion of the spirits and bodies of mankind through a material resurrection from death to immortality.

"5. The providing of a definite plan of salvation, by obedience to which man may obtain remission of his sins, and be enabled to advance by effort and righteous achievement throughout eternity.

"6. The establishment of the Church of Jesus Christ in the 'meridian of time' by the personal ministry and atoning death of the foreordained Redeemer and Savior of mankind, and the proclamation of His saving Gospel through the ministry of the Holy Priesthood during the apostolic period and for a season thereafter.

"7. The general 'falling away' from the Gospel of Jesus Christ, by which the world degenerated into a state of apostasy, and the Holy Priesthood ceased to be operative in the organizations of sects and churches designed and effected by the authority of man.

"8. The restoration of the Gospel in the current age, and the reestablishment of the Church of Jesus Christ by the bestowal of the Holy Priesthood through Divine revelation.

"9. The appointed mission of the restored Church of Jesus Christ to preach the Gospel and administer in the ordinances thereof amongst all nations, in preparation for the near advent of our Savior Jesus Christ, who shall reign on earth as Lord and King."

I do not think that anyone can claim ambiguity or uncertainty in this proclamation of the fundamental principles upon which the Church of Jesus Christ rests. We affirm that man here upon earth is a being endowed with the right to act for himself in matters pertaining to his individual life, with the inevitable result that he must take the consequences of his acts in every particular.

No Conflict with Others.

The Church today has no fight with any other religious organization. It is not in intolerant conflict with Catholics or Protestants. It is not in conflict with men of any denomination. Its adversary is sin. The object of its attack is evil. The Church is not built with bricks and stones obtained by tearing down the walls of other structures. It did not separate itself from any existent organization, but came into being through the direction of its Divine Head, our Lord and Savior Jesus the Christ. It was established because without it mankind would have gone to destruction. It was restored because through the wickedness of man it had been driven from the earth. The fact that the priesthood was not existent among men and that therefore no Church of Jesus Christ could possibly be in existence upon the earth was declared by the Lord Himself in that wonderful manifestation made to Joseph Smith, a manifestation which shall yet be known and recognized as the greatest theophany of the ages, when both Father and Son appeared to him, each in His resurrected body, a body of parts and definite stature, and declared unto him the Divine will in answer to his prayer. I read you the words of the prophet himself:

"My object," he says, "in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'"

Meaning of Power of Godliness.

The power of godliness is the authority to officiate in the name of God. It is the Holy Priesthood which had

been denied because it was not then operative upon the earth. In accordance with the predictions of old the world had been left for centuries without the ministry of the priesthood, and without its saving authority; but also in accordance with prediction the priesthood was to be restored, and has been restored, and only through the power of that priesthood can any ordinances be administered upon the earth that can possibly be even conceived of as valid beyond the grave. The Lord has been particularly plain, explicit and simple in His explanation of that principle. In a revelation given in July, 1843, relating to this restored Church of Jesus Christ, and to the authority of the Holy Priesthood operative therein, He said to the prophet:

"And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

"And verily I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

"Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or, will I receive at your hands that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, be-

ore the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord."

Comparison Invited.

I invite you to compare that declaration with the words of the Lord, the same Being, Jesus Christ, while He labored in a body of flesh. Is it not consistent with the doctrines which He then taught? Is it not reasonable? Men who consider this life their all in all and who are satisfied with the things thereof may perhaps be content with organizations that are effected by human power and authority. They have a right to be so content if they will; but we proclaim unto the world this doctrine of the Kingdom, that the God of Israel has spoken and is speaking in these days as He spoke of old, and that not a jot or tittle of His word shall fail, that the coming of the Lord Jesus to the earth to rule and reign over the material kingdoms of the earth in a literal sense, not in any figurative or metaphorical conception, but in strict literalness, is near at hand, nearer than the world is willing to believe. You know how difficult it is for the human mind to open itself to the reception of that which it does not want to believe. I need but cite you an instance. Read of the teachings of Christ to His apostles of old. Whenever He touched upon the subject of His approaching death, whenever He repeated to them the assurance that it was in accordance with the plan of salvation that He should be given over into the hands of His enemies, they could not or would not understand it; they did not want to believe it. It appeared to them to be so terrible, so tragic and so opposed to their conception of the mission of the Messiah, that they remained in wilful ignorance. They could not and would not open their hearts and minds to a full understanding; and it was only after the death of Christ was an accomplished fact, only after they had seen Him in His resurrected body and had felt of His hands and His feet and knew that He stood before them, a Being who had laid down His life, and taken

it up again, that they comprehended the meaning of His earlier utterances. And so it is with the majority of mankind today. They are prone to close their ears to the warning message that is sounded to them.

Prepare for the Second Advent.

The mission of the Church is to prepare for the coming of the Christ, for the coming of the Kingdom of Heaven, which has not yet been set up upon the earth. Modern revelation makes plain the fact that there is a distinction between the Kingdom of God and the Kingdom of Heaven as we use or should use the terms. It is very true that through faulty translation, our earlier scripture, notably the Holy Bible, makes no distinction between those terms and confuses rather than clarifies the meaning. The Kingdom of God has been established upon the earth. The seed from which it has sprung is the Church of Jesus Christ, and all who comply with the ordinances requisite for naturalization in that kingdom may become citizens thereof with all the privileges and blessings pertaining to that blessed status. But we have been taught still to pray that the Kingdom of Heaven shall come, and the Lord has made plain that the Kingdom of Heaven shall come and be made one with the Kingdom of God, which latter is already set up upon the earth.

I rejoice in the plainness and simplicity of the Gospel of Jesus Christ. I am very glad that its saving truths have not been reserved only for the erudite and the learned. I am very glad that no long training of the mind is necessary to a comprehension of its principles. I rejoice that the pure in heart can receive and can comprehend the meaning of the word of God. Hence in sending out missionaries bearing the Holy Priesthood, authorized, empowered and instructed to proclaim this saving Gospel of the Kingdom, we do not look specifically for college graduates or acknowledged scholastics. They are welcome. Their higher training ought to give them greater influence and power and should increase their efficiency, but this Gospel is so simple that not only can the unlearned understand it, but

those who are counted in a measure untrained in the scholasticism of the age can preach it, and preach it convincingly and in simplicity. In simplicity strength is oftentimes most strikingly manifest. And so I say again, I rejoice in belonging to a Church that stands upon the rock of revelation, in belonging to a Church that has the right to use the name of Jesus Christ as part of its designation, in belonging to a Church that is no sect, no sectarian division, no part, portion or fragment of any other religious organization, past or present.

Preparatory for Gospel Seed.

For long centuries the Lord has been preparing the soil in the heart of man for the implanting of the seed of the Gospel. Think you that the affairs of nations just happen and come by chance, without plan or purpose? Think you that there is only growth in the world, and not development? Long before Christ was born as the Babe of Bethlehem the Lord revealed to His holy prophets, prophets who stood upon this western hemisphere, that in days far distant, the time whereof was indicated in general, there should come from the eastern world a man upon whom the Spirit of the Lord was working, and that man should discover anew this western continent; and that following him others should come fleeing from those who had oppressed them and who had robbed them of the right and opportunity to worship God freely; that they should establish themselves upon this land; that from that beginning should rise a great and powerful nation, and that that nation should stand for liberty and freedom and there should be no king to harass and oppress them.

The centuries unfolded themselves and the purposes of God were developed one by one. God raised up mighty men who pledged their lives in defense of those principles of liberty. The men who framed the Declaration of Independence and the Constitution of the United States were men who acted as they did because the Spirit of God was operative upon them. It was not fitting that the virile seed of the eternal Gospel should be cast into the soil that

was hard and unfertile through prejudice and tyranny. It was the plan of God that it should be sown in soil dedicated to liberty and to freedom of conscience. In such soil it was planted.

Loyalty Inculcated.

This nation has been directed from the first by the overruling power of God, and though at times there have been internal troubles, though some have allowed partisan preferences and prejudices to becloud their view and shut out for the time being the greater purposes and objects beyond, yet in time the Lord has brought out all things well. And we as a Church and as individual members of the Church feel it to be a part of our religion and part of our duty to our God to be loyal to the nation of which we form a part. Let that loyalty be expressed in our united support of those in whose hands the Lord has entrusted the affairs of this nation. In every Latter-day Saint home prayer should be made for the President of the United States, for his cabinet, for the national congress, for all officers of this nation, that they may be led to do that which shall further the purposes of God in the advancement of this people. I pray for the President of this Republic though I have never professed membership in the political party to which he belongs. He is to me no member of a political party but the president of the nation; and he requires the assistance and direction and inspiration of the Lord that he may accomplish the purposes which God intends to have accomplished in the leading of this nation to its glorious destiny.

And when the Kingdom of Heaven shall come it will be established in the midst of this nation and upon this glorious land of Zion, the American continent, and out of Zion shall go forth the law, and other nations shall be governed by the laws of righteousness and the better part of human nature shall be developed and the millennium of peace shall be inaugurated. For this we are preparing. May our preparation be effective, may we be true to the right, to ourselves, to our fellowmen, and to our God, I reverently ask in the name of Jesus Christ, our Master. Amen.

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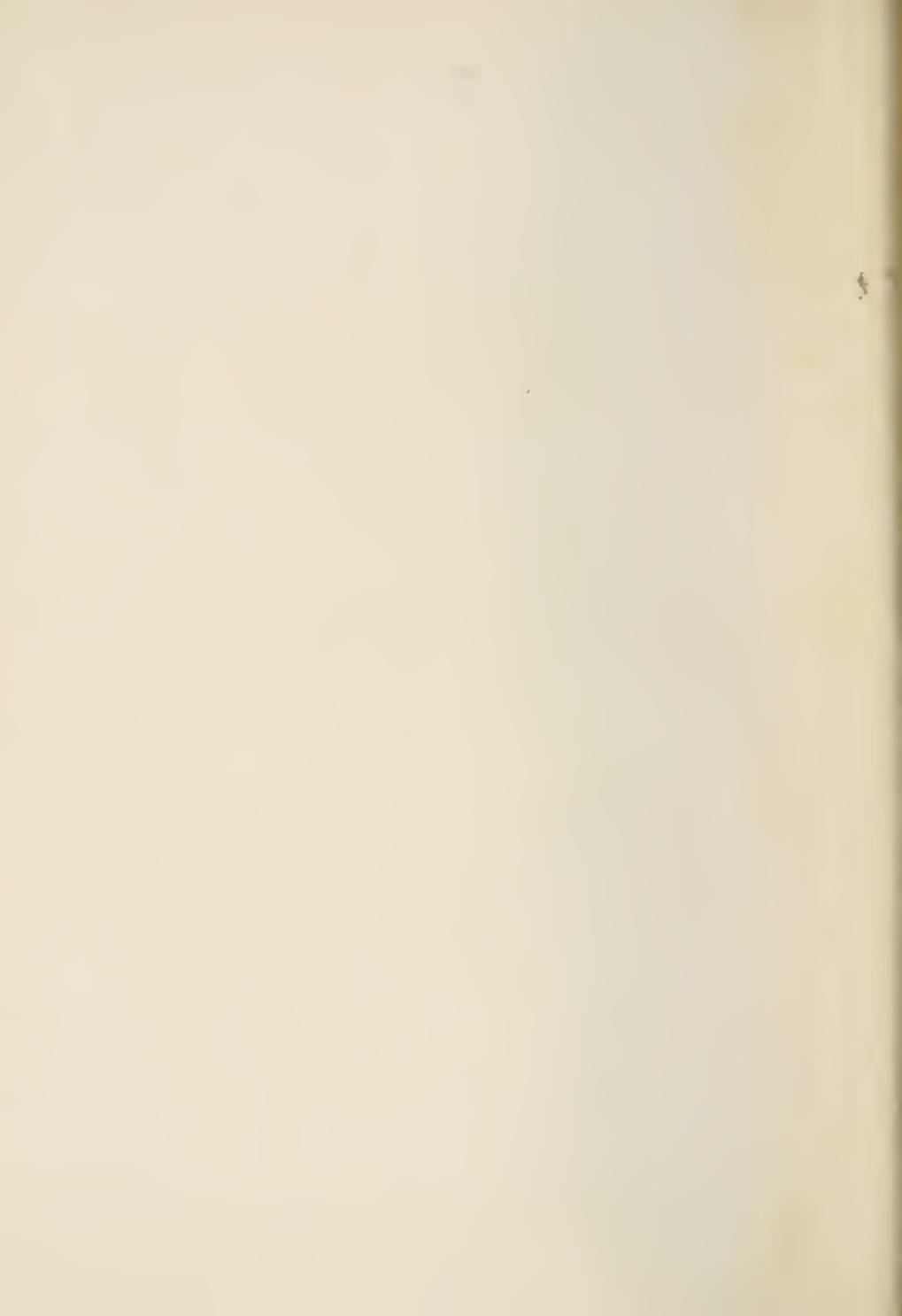
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